# A DESCRIPTION OF THE NATURAL CONDITION OF *Being in the fleſh.*

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A

# SERMON

Preached by

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*And publiſhed at the requeſt of ſome private friends for the publique good.*

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*Prov.* 23. *ver.* 23.

Buy the truth, and ſell it not; alſo wiſdom, inſtruction, and underſtanding.

*Iob* 19. *ver.* 28.

But ye ſhould ſay; why perſecute we him, ſeeing the root of the matter is found in him?

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TO THE

# CHRISTIAN READER.

*CHriſtian Reader, it is well known unto the world, that the Church of Rome hath a long time arrogated to her ſelf to be the outward viſible Church, out of which there is no ſalvation: and hath excluded all others which will not hold of her, and acknowledge her to be the mother Church, from all hopes of heaven and happineſs. And divers moderate and temperate Chriſtians of all Churches, yeilding a poſſibility of ſalvation to many ignorant ſeduced Chriſtians, who live in that Church, or hold of her: and not being willing to uſurpe upon Gods prerogative to judge ei-*

ther the Church in general to be no Church, or any particular members of the ſame to be no Chriſtians: they make uſe of their adverſaries charity, and by the glorious name of the Church out of which there is no ſalvation (which they reſtrain onely to themſelves) deceive multitudes. We have a long time expected a bleſſed reformation, and have with ſighes, and prayers and tears deſired of God that a general aſſembly of Divines might be called, wherein the errours of the Church of Rome, and more particularly this dangerous and pernicious errour of theirs in caſting all out of the Church which will not comply with them in their errours and groſs abſurdities, might have been condemned. But inſtead thereof there are riſen up in this land

*land divers Sectaries who appropriate salvation to themselves and their own companies, and exclude all others from the Kingdom of heaven. I shall name none of them, but leave them to the judgement of God and the verdict of their own consciences. But divers Sectaries there be who make the world believe that they are the Elect of God: or the companies wherein the Elect lie hid. And our charity being the like to them that it is to the Church of Rome: we conceiving that there are among them some ignorantly seduced Christians, who are the true Elect of God: and not daring to usurpe upon Gods prerogative to judge any of them. They make advantage of our charity, and make the world believe that there can be no safety for any that*

*look for ſalvation, but by flying to them and their companies. So that by this means the Church of God is miſerably diſtracted, there ſcarce ſeemeth to be any face of a Church. So that as a worthy member of the honourable Aſſembly of Parliament, (of the great Parliament, at its firſt ſitting) did fear it would come to paſs, we ſee it is come to paſs. We have rather changed our Pilot then our condition, and (if we be come out of Rome) have onely ſhifted places to finde our ruin. But yet we hope that God will in due time deliver us from all thoſe men, and companies of men that diſturb the quiet and peace of the Church and Commonwealth: Though our charity be never ſo great toward them, and we will not judge them: yet if they be guilty they*

Mr. Pyndell in a ſpeech in Parliament, made Feb. th 8. 1641.

*cannot*

cannot eſcape the judgement of God, nor the verdict of their own conſciences. I have here in a plain Sermon deſcribed the natural condition of being in in the fleſh, ſo that all that read the Sermon, if they be not willingly ignorant or wilfully ſinful, may know whether they themſelves be in Chriſt or whether they be in the fleſh: and I am perſwaded that all that read this Sermon, if they be truly regenerate, ſpiritual not carnal, they will abſtain from all raſh cenſuring of the preſent condition, and from all uncharitable and unchriſtian judging of the future and the final condition of their brethren. It is my requeſt to thee Chriſtian Reader, that thou wouldſt not be carried away with the ſway of the times, raſhly to cenſure or uncharitably

*tably to judge others, but that thou wouldeſt in all humility of heart judge thy ſelf: and if in this Sermon thou findeſt any new lights, yet if they be true lights, acknowledge (as the author doth) that they come from above, from the Father of lights, who is pleaſed in dark times by the light of his word, and by the light of his holy ſpirit to inlighten his Church. Read then the Sermon without prejudice: and if thou reapeſt any benefit by it, give God the praiſe, and pray for the increaſe of knowledge and grace in him, who is and will remain,*

Thine in the work

of Grace

*NICHOLAS SMYTH.*

A

# DESCRIPTION

of the

# NATURAL CONDITION

OF

*Being in the Feſh.*

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Rom. 8. ver. 8.

*So then they that are in the fleſh, cannot pleaſe God.*

THat hereditary ſtain and original corruption which we all drew from the loins of our firſt parents, (Chriſtian and beloved brethren) it ſticketh faſt and cloſe unto us: and ſo long as we carry about us this body of clay, this burden of fleſh, we can never be perfectly rid of it. And the weight and burden of ſin doth ſo preſs

preſs and weigh down a true Chriſtian, that it cauſeth him to cry out almoſt diſpairingly with the Apoſtle S. *Paul*, *O miſerable man that I am, who ſhall deliver me from this body of ſin?* But as we ſay in Philoſophy, *elementa in ſuo loco neque gravant neque levant*, the elements in their proper place they are neither light nor heavy. So is it with ſins, when they are in their proper place, the hearts of wicked men, they weigh nothing there: and whether they be light ſins or heavy, they are inſenſible of the burden of them: and if hypocrites complain of ſin in others, and true Chriſtians of ſin in themſelves, they that are fleſhly minded meer natural men, as they know not what ſin is, ſo they feel not the burden of it. And if they be not over curious to ſee ſin in others, they are not over careful to ſee or amend it in themſelves: and therefore they think themſelves of all others in a happy condition, who neither trouble themſelves with others ſins, nor yet with their own. Whereas in truth there is no peace

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promiſed but to the troubled conſcience, no quiet nor reſt but to the burdened ſoul: thoſe that are weary and heavy laden with the burden of their ſins. While therfore theſe men are pleaſing themſelves with this vain phantaſie and thinking that they of all others have right to heaven and to earth too: The Spirit of God in the Scripture meeteth with them, and ſheweth them that they may pleaſe themſelves, but they cannot, they do not pleaſe God, while they remain in their natural condition without purging ſin out of their hearts. So then they that are in the fleſh cannot pleaſe God. The text it is a concluſion drawn from foregoing premiſes. The Apoſtle having in the ſixth *ver.* laid down what a miſerable condition it is to be carnally minded, and what a happy condition it is to be ſpiritually minded: to be carnally minded is death: but to be ſpiritually minded, is life and peace: In the ſeventh *ver.* he laieth down the incompetibility between theſe two conditions,

and

and ſheweth that the natural man is not, (and the impoſſibility that he ſhould be) ſubject to the law of God, the carnal minde is enmity againſt God: for it is not ſubject to the Law of God, neither indeed can be. And then from hence he doth inferre this neceſſary Concluſion, *So then they that are in the fleſh, cannot pleaſe God.* In which words the Apoſtle doth note three things unto us;

1. He doth doubt imply that ſome may be involved in this natural condition here deſcribed and ſet forth unto us: they may be in the fleſh.

2. He doth grant that a great many are involved in this condition: ye ſee it is ſet forth in the plural number, *They that are in the fleſh*; and

3. There is the inferrence that the Apoſtle doth inferre, or the concluſion that he draweth from thence, *They cannot pleaſe God.*

Firſt, then I will ſpeak of that which the Apoſtle implieth here, which is, that ſome may be involved in this natural

tural condition here deſcribed, and be in the fleſh. I purpoſe not to lay down all the acceptions of the word Fleſh in Scripture, but to propound onely ſo many as may make for the neceſſary explication of the meaning of the holy Ghoſt in this place, where he ſaith, *They that are in the fleſh cannot pleaſe God.* Fleſh then it is taken for the body, as it conſiſteth of bones, ſinews, ligaments, bloud, arteries, all that material maſſie fleſhly lump which we carry about us: and for this body informed with a living ſoul, and ſo it is taken in the 1 *Cor.* 15. *chap.* the 50. *verſe* where the Apoſtle ſaith, *fleſh and bloud cannot inherit the kingdom of heaven:* and ſo it is taken, 1 *Pet.* 3. *chap.* 18. *verſe* where the Apoſtle ſpeaketh of our Saviour, that he was put to death in the fleſh. And in this ſenſe are the *Apoſtles* words to be underſtood, 1 *Phil.* the 24. *verſe* where he telleth the *Philippians*, that for him to abide in the fleſh was more needful for them: that is for him to continue in the

the body and live upon the earth was better for them. Or elſe fleſh may be taken for the remainder of natural corruption in the regenerate. So it is taken in the 5. of the *Gal.* 17. *ver. the fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh.* And ſo to be in the fleſh it is to live in this frail body incompaſſed about with ſins and infirmities, and ſo the Apoſtles words may be underſtood 2 *Cor.* 10. *chap.* 3. *ver. Though we walk in the fleſh yet we do not warre after the fleſh.* Or laſtly fleſh is taken for natural corruption, for the pravity of our nature, for the proneneſs and propenſity of the heart to evil, and the indiſpoſition thereof to do good: when the evil deſires and motions of the fleſh reign and bear ſway and rule in the heart: and ſo the Apoſtles words are to be underſtood in the 7. *Rom.* 5. *ver.* where he layeth down, *that when we were in the fleſh, the motions of ſins which were by the Law, did work in our members to bring forth fruit unto death.* Properly in the Apoſtles meaning they are not

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ſaid to be in the fleſh in this place, who live in the body, for ſo we are all in the fleſh. Neither are they ſaid properly to be in the fleſh according to the Apoſtles meaning in this place, in whom the reliques of natural corruption do remain: For ſo likewiſe we are all in the fleſh, and the reliques of ſin they will ſtill remain in us, ſo long as we live in the fleſh, until ſuch time as we put off the fleſh, and this mortal put on immortality. But according to the true meaning of the Apoſtles words in this place they are ſaid to be in the fleſh, who ſuffer ſin to reign in their mortal bodies, that they ſhould obey it in the luſts thereof. And ſo the Apoſtle deſcribeth the natural condition of all the ſons of *Adam*, and of all ſanctified and regenerate perſons before their converſion the 2 of the *Epheſians* 3. *ver. we all had our converſation in times paſt, in the luſts of the fleſh, fulfilling the deſires of the fleſh and of the minde, and were by nature the chil-*

*Rom.* 6. 12.

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*dren of wrath.* This is the condition that all have been in, and ſome muſt needs acknowledge themſelves to be ſtill in. They have no knowledge of of Chriſt or of God, their under-ſtanding is not enlightned with the ſaving doctrine of Chriſt and his kingdom, Chriſt crucified is a ſtumbling block unto them, they eſteem it fooliſhneſs when they hear it preached, they mock at the reſurrection of the dead, and the principles of Chriſtian Religion are ſo abſurd to their natural ſence and reaſon, that they will not down with them by any means. Sin they know not what it is, they have no ſight of it: or if they have, they have no ſence nor feeling of the hainouſneſs of it, and for the inward corruption of the heart they ſuffer it to lye there without mortifying it: and it is the conſtraint of the laws of the land that reſtraineth them from the actual commiſſion of ſin, for otherwiſe they give full ſway and ſwinge to their crooked

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and corrupt affections, free ſcope and liberty to themſelves in ſin, and run their full career in wickedneſs: and if they can but extricate themſelves out of the briers ſo that the laws of the land ſhould not lay hold of them, they care not to commit all manner of iniquity and impiety. Yea though they hear that the law of God is ſpiritual, and requireth the obedience of the inward man, and that God looketh more to the heart then to the outward actions; and that a little ſin ſuch a ſin as it is a queſtion among a great many whether it be a ſin, is exceeding hainous in the ſight of God if mens hearts be ſet upon it, ſo that they will not part with it. Though they hear out of the Scripture that God will call men to account for idle words, for wanton looks, for laſcivious geſtures, for ſpleeny paſſions, and revengeful meditations, for but purpoſes to enrich themſelves by the gain of oppreſſion; yet they ſuffer theſe evil motions of their corrupt minde,

2 *Mat.* 36. ver. 5 *Mat.* 28 ver. *Pet.* 2 ch. 14 ver. 5 *Matth.* 22 ver. 3 *Gen.* 42, 29 *Exod.* 17 ver.

theſe deſires of the fleſh, to domineer and bear ſway, and reign and rule in their hearts. And as for the works of the fleſh which the Apoſtle reckons up in the 5 of the *Galatians*, 19 and 20 *verſes*; *The works of the fleſh are manifeſt which are theſe, adultery, fornication, laciviouſneſs, uncleanneſs, Idolatry, witchcraft, hatred, variance, emulation, wrath, ſtrife, ſeditious hereſies, envyings, murders, drunkenneſs, revellings and ſuch like*: they are exceedingly in love with theſe, and ſpare not to commit them ſo far forth as they come not within the compaſs of mens laws to be puniſhed: yea and many times they leap over the laws of God and the land, wallow in ſwinish pleaſures and ſinful ſurfeting, follow their brutiſh appetites, their ſinful and ſenſual deſires, give no law to their unbridled paſſions, to their looſe carriages, to their diſſolute behaviours, to their unjuſt practiſes: the reſtraint neither of Gods laws nor of mens can keep them with-

within bounds, but they break both, and purſue their evil courſes with all vehemency and violence. And are ſuch as the Scripture ſpeaketh of the unjuſt Judge; *They neither fear God nor regard man*, but oppreſs the poor, grind their faces, undo the fatherleſs and widows, againſt all law and equity: and yet they have no ſence nor feeling of their ſins, they are touched with no remorſe for them. The terror of the law which doometh death and damnation to the breach of the leaſt of Gods Commandments, the horror of their own guilty conſciences, when they ſee their ſins laid before them in their own ugly plight, ſhape, and form: doth not make them ſo to groan under the burden of their ſins, that they ſhould ſee what a ſweet thing it is to have a Saviour, what a happineſs it is to be a Chriſtian. They are not ſo wearied with the heavy load and burden of their ſins that they ſhould ſeek and finde reſt in Chriſt Jeſus: *But they* 18 *Luke* 4 ver. 5 *wiſ.* 7 & 8 ver.

*weary themſelves in the way of wickedneſs, and never ſay, what hath pride profited us? Or what good hath riches with our vanting brought us?* till they groan out this in hell, where they are never like to have part in God or inheritance in Chriſt. Theſe now are the wicked, and ſuch as theſe they are in the fleſh, and fulfil the deſires of the fleſh and of the minde: and ſure ſome ſuch men as theſe the Apoſtle yieldeth and granteth that there may be. They have not their underſtanding informed, nor their reaſon rectified. Their talk is of bullocks, and they know [redacted] how to give the kine fodder: or their diſcourſe is of their wares and their merchandiſe, and they know how to buy and ſell and get gain. But they are ſtrangers in *Iſrael*, unacquainted with the myſteries of Chriſt and his kingdom: That Chriſt came down from heaven, and was incloſed in the virgins womb, that he was born of the ſeed of *David*, and took fleſh for our redemption:

13 Act. 23 ver.

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his Prieſtly, his Princely, his Prophetical office: his being God, his being Man, the neceſſity of his being both for our redemption. His humiliation, his exaltation: his humility, that he humbled himſelf and became obedient to death even the death of the Croſs: his exaltation, his riſing again from the dead: his glorification, his leading captivity captive. Theſe are things that they have ſmall knowledge of; or if they have ſome confuſed knowledge of the fall of *Adam*, of the corrupt ſtate and condition of all mankind ſince the fall, of the impoſſibility of keeping Gods Laws and Commandements, and of the neceſſity of a Saviour to free us from the curſe of ſin, which is death, and from the puniſhment of the breach of Gods Laws, which is damnation: have they now a lively faith that worketh by love to purge their conſciences from dead works to ſerve the living Lord? Do they believe in Jeſus Chriſt and him crucified? 5 *Gal.* 6 *ver.*

fied? yet they believe that there is
1 Tim. 2 c. 5 ver. one God and one Mediator between God and man, the man Chriſt Jeſus.
2 Jam. 19 ver. Yea S. *Iames* telleth them that the devils believe and tremble. But do they believe that Chriſt died for
4 Rom. 8 ver. their ſins, and roſe again for their juſtification? yea they believe that Chriſt died for the ſins of the whole
1 Tim. 4 c. 10 ver. world, and more particularly for theirs: and they are ready at any time when they are weary and heavy laden with the burden of their ſins, to apply Chriſt and his merits to themſelves for the remiſſion of them: and therefore they make no queſtion but they are truly engraffed into Chriſt, and made lively members of his body: yea they weary Chriſt with the load and burden of their ſins, and make him their pack-horſe to bear their iniquities, and as God ſpeaketh by his Prophet, *He is preſſed under them as a cart is preſſed that is full of ſheaves*.
2 Amos 13 ver. But do they ſo groan under the burden of their ſins, that they

they deſire to be rid of them, and to purge them out of their hearts? Doth their faith in Chriſt for the remiſſion of their ſins increaſe their hatred of ſin, and their deſire to cleanſe themſelves from all filthineſs both of fleſh and ſpirit? Hereby they ſhall know whether they be in Chriſt or no: They that are Chriſts the Apoſtle telleth us, *have crucified the fleſh with the affections and luſts*. Unleſs therefore men crucifie the fleſh, and mortifie their earthly members: fornication uncleanneſs, immoderate affection, evil concupiſcence, covetouſneſs and the like: they are not in Chriſt but are ſtill in the fleſh, and whatſoever right or title they may plead to Chriſt, they are carnally, they are earthly minded. *Let not ſin reign in your mortal bodies, that ye ſhould obey it in the luſts thereof*. If then mens hearts and conſciences tell them, that they are not renewed in the ſpirit of their minde, their hearts are ſet upon evil, *the thoughts of their hearts are evil, and that*

2 *Cor.* 7 c. 1 ver.

5 *Gal.* 24 ver.

6 *Rom.* 12 ver.

4 *Eph.* 23.

6 *Gen.* 5 ver.

*that continually*: the evil deſires of the fleſh they ſwarm there, and the carnal deſires of the mind they nouriſh and cheriſh them, pleaſe themſelves in them, take a great deal of delight to ſuffer their mindes to wander after vain pleaſures and ſinful delights: and as for the inward corruption of the heart, they give no ſtay nor ſtop to it. For the proneneſs and propenſity of the heart to evil, and the indiſpoſition thereof to do good, they ſee it not: or if they do they love it with all their heart: and deſire to live and die in this polluted eſtate, this corrupted condition, over run with ſin and iniquity. Their heart is corrupt, their conſcience defiled, and yet they are touched with no remorſe for the inward pollution of their ſouls, for the outward defilement of their bodies, but make ſin their ſolace, and iniquity their paſtime: and if God do ſo work by his word, by the good motions of his Spirit, by his merits, by his judge-

judgements, as to reſtrain them from ſome open enormious crimes; If there be ſome few virtues that they love, and ſome few vices that they hate, and their corruption doth not ſhew it ſelf in the commiſſion of them, yet when they hear of an inward change of the whole minde, of the whole man, of a general hatred of ſin, and a general love of goodneſs; that ſo God might accept of their imperfect obedience for Chriſts ſake, and intitle them to heaven and ſalvation, this they cannot endure. To fear all their waies with the holy man *Iob*: and to refrain their feet from every evil path with the Pſalmiſt, this they will not admit of. They have not onely one, but many ſins reigning in them: and many virtues there be which Gods Miniſters have made appear to their underſtanding are exceeding lovely, and yet they will not practiſe them. Their heart is not whole within them, the maſs of corruption lieth there

1 *Iob.* 5 ver. 119 *Pſal.* 101 ver.

1 *Cor.* 5 c. 7 ver. there ſtill; The old leaven is not purged out, that ſo it may be a new lump. There is the ſame proneneſs and propenſity of the heart to evil, and the ſame indiſpoſition to do good. And excepting that the reſtraining grace of Gods Spirit doth reſtrain them from the commiſſion of ſome ſins, and enable them to do ſome good; their practiſe for the general it is to do evil, and not to do good. Such as theſe there are, and ſuch as theſe they are in the fleſh and make 3 *Rom.* 14 ver. proviſion for the fleſh to fulfil the luſts thereof. And thus I leave the firſt thing implied in the words that 2 Doctrin. ſome may be involved in this natural condition and be in the fleſh. As the Apoſtle yieldeth that ſome may be in this condition, ſo he further granteth that a great many are in this condition, it is ſet forth in the plural number, *they that are in the fleſh.* And ſo I proceed to prove that which is plainly expreſſed and come in the ſecond place to ſhow that there are numbers

numbers and multitudes that are in the fleſh: our Saviour in the ſeventh of S. *Matthews* Goſpel telleth us *that wide is the gate, and broad is the way that leadeth to deſtruction, and many there be that go in thereat.* And every where in Scripture we have the multitude of wicked men deſcribed and ſet forth unto us. S. *Paul* layeth it down in his Epiſtle to the *Romans*, as the Pſalmiſt had before ſet it down, and the wiſeman in his Proverbs, 3 *Rom.* the 12, 13, 14, 15, 16, 17, 18 *verſes*; *They are all gone out of the way, they are together become unprofitable, there is none that doth good, no not one: their throat is an open ſepulchre, with their tongues they have uſed deceit, the poyſon of aſpes is under their lips: whoſe mouth is full of curſing and and bitterneſs, their feet are ſwift to ſhed blood, deſtruction and miſery are in their waies, and the way of peace they have not known: there is no fear of God before their eyes.* And the Pſalmiſt bringeth in God wondring at the multitudes of wicked men.

14 *Pſal.* 4 ver. men; *Have they no knowledge that they are all ſuch workers of miſchief eating up my people as it were bread, and call not upon God? Nos numerus ſumus, & fruges conſumere nati,* we were all of us ſo in our natural condition, and no doubt but there are ſtill a number, a multitude of *Epicurean* people, who think they are borne only to eat and to drink and to enjoy the ſinful pleaſures of this life. Though the world went after Chriſt and the multitudes followed him, yet it was but for loaves, for carnal and by reſpects, and he had but few true diſciples and they were not many in whom the word of God did take place. They were not all *Iſraelites* that were of *Iſrael.* Neither are they now all truly converted, that live in the boſome of the Church. Though the number of the children of *Iſrael* be as the ſand of the ſea, a remnant ſhall be ſaved. They are but a remnant, a few, a ſmall company that have ſaving grace whereby the ſoul ſhould be con-

12 *Joh.* 19 ver.

6 *Joh.* 26 ver.

converted. Many are called, but few are choſen to be veſſels of honour ſanctified and meet for the maſters uſe. The many, the number, the multitude, they have not felt the inward Covenant, the circumciſion of the heart, whereby God ſhould put his law in their hearts and write it in their inward parts, there is no truth in their inward parts, their inward parts are very wickedneſs. They ſay, as it is in *Iob*, *Depart from us we deſire not the knowledge of thy waies.* God would have healed them, but they would not. They love to lie in this polluted eſtate, this ſinful condition: And as for the inward corruption of the heart, they do not deſire that it ſhould be aboliſhed: they will not purge it out, yea and many multitudes there are of ſuch kinde of men. They go by companies into the Taverns: they aſſemble themſelves by troops into the harlots houſes: they meet together and commune of laying ſnares: they en-

20 *Matth.* 16 ver. 2 *Tim.* 2 c. 21 ver. 31 *Jerm.* 33 ver. 5 *Pſal.* 9 ver. 21 *Job* 14 ver. 23 *Prov.* 20 ver. 5 *Jer.* 7. ver. 64 *Pſal.* 5. ver.

encourage one another in unjuſt pra-
5 Jam. 13 ver. 1 Theſ. 4 c. 6 ver. ctiſes: and their onely care is to buy and ſell and get gain, and go beyond their neighbours in bargaining: but among theſe multidudes of evil men, there are but a few godly Chriſtians, a few good men. A world of ſinners there were in the dayes of *Noah* but one *Noah* a preacher of righteouſneſs. A great many of filthy and unclean *Sodomites*, but one righteous *Lot* whoſe ſoul was vexed with the filthy Converſation of the unclean *Sodomites*. And S. *Peter* reckoning up the multitude of ſinners that were in the dayes of *Noah*, and in the dayes of *Lot* ſheweth that there ſhould be the like multitude of ſinners in the world unto the worlds end. And as Gods vengeance did not ſleep againſt the multitude of ſinners that were in the days of *Noah* and in the days of *Lot*, ſo neither ſhould it ſleep againſt the multitude of ſinners that ſhloud be in the world unto the worlds end. But cheifly Gods vengeance ſhould

ſhew

ſhew it ſelf againſt thoſe who walk after the fleſh, in the luſts of uncleanneſs preſumptuous are they, ſelf-willed, they are not afraid to ſpeak evil of dignities. Wilful ſinners then there are who walk after the fleſh, and commit all uncleanneſs with greedineſs. And many ſuch evil diſpoſed perſons there are who make a ſport of ſin, and paſtime of iniquity: and who is there almoſt that his heart ſhould ſtand affected as the Pſalmiſt ſpeaketh, that he ſhould have reſpect to all Gods commandements? and hate ſin indifferently, his own ſins as well as other mens, and his hatred ſhould ſhew it ſelf eſpecially againſt thoſe ſins to which he ſeeth the greateſt proneneſs and propenſity in his own heart. They are very few but they have their hearts ſet upon ſome ſins or other, they ſuffer them to lie and rouſt there, they will not part with them or purge them out. The bent of their affections is not ſet againſt

2 *Pet.* 2 c. 10 ver.

9 *Pſal.* 6 ver.

ſin, is not ſet upon good: their heart meditateth miſchief and they ſtirre up ſtrife and contenſion all the day long. They may blear the eyes of the world with dawbing policies, and skin over their corruptions: but their heart is not right neither toward God nor toward their neighbour. *Indoluit orbis Chriſtianus factum ſe videns Arianum.* The whole Chriſtian world was overſpread with Arianiſme, and Sciſmes and Hereſies they abound in every place, and multitudes of men there are that cauſe ſects and diviſions: ſins and ſurfetings they increaſe and multiply continually, and ſinners they thronge in the ſtreets, *All tables are full of vomit and filthineſs*, from the leaſt of them unto the greateſt of them, every one is given to covetouſneſs, *and from the Prophet unto the Prieſt every one dealeth falſely.* Some few onely excepted as S. *Iohn* hath it, *the whole world lieth in wickedneſs*, tumbleth and walloweth in this ſinful condition; their hearts are uncleanſed,

28 *Iſaiah* 3 ver.

6 *Jer.* 13 ver.

1 *Joh.* 5 c. 9 ver.

cleanſed, unſanctified, unreformed, even ſinkes of ſin: and the ſpreading contagion of ſin and iniquity it overrunneth all places and perſons, and few there be that are not infected with this plague and leproſie of ſin. Some have it in their forehead, and it riſeth up as it did in *Uzziah* his. *They declare their ſin as Sodom they hide it not.* Others have it in their heart, their ſore rankleth and feſtereth inwardly, and their wound is incurable: others, *their loins are filled with a loathſom diſeaſe and there is no whole part in their fleſh*: others, *their feet are ſwift to ſhed bloud*: others, *their hands are inſtruments of cruelty*: others, *their eyes are blinded that they ſee not*; they have the eyes of their underſtanding darkned ſo that they know not what ſin is, and how ſhould they then amend it? Many, too many there be, who have not one but many ſins reigning in them, who walk and war after the fleſh, and fulfil the deſires of their evil and cor-

2 *Cor.* 26 c. 9 ver. 3 *Iſaiah* 9 ver. 38 *Pſal.* 7 ver. 1 *Prov.* 16 ver. 49 *Gen.* 5 ver. 55 *Pſal.* 20 ver. 69 *Pſal.* 23 ver.

rupt mindes: ſo that it is no marvel though the Apoſtle ſetteth it forth in the plural number, *They that are in the fleſh*. Having thus deſcribed the Natural Condition of being in the fleſh, & having ſhewed what it is to be in the fleſh: and having made it plain that there are numbers and multitudes of men who live and lie in this ſinful condition, overrun with iniquity, and drowned as I may ſay in the luſts of the fleſh. It remaineth that I come to ſhew what it is that maketh this condition ſo miſerable and ſo deplorable a condition: It may ſeem to be a happy condition, and no marvel if there be multitudes that are in love with ſin, and the greateſt part pleaſe themſelves in their natural condition, and have ſome ſin or other which they propound unto themſelves as their cheifeſt happineſs, felicity, and contentment in this life: for ſin it is ſweet and the task of repentance it is tedious bitter and irkſome: and the child-

bearing

bearing pangs of a woman in travail are not ſo painful and laborious, as are the travailing pains of thoſe that are born again, in whom new birth is wrought. A troubled conſcience and a minde diſquieted with the burden of ſin, it is above all the troubles and tribulations that can happen to a man in this life. Seeing then ſin is ſo ſweet, and the task of repentance ſo bitter, tedious and irkſome: not to ſtrive againſt ſin, but to enjoy the pleaſures and profits of this life, there is no miſery at all in this condition, but a great deal of happineſs: and if it were not for that which followeth in this text of Scripture, who might not wiſh to remain ſtill in his natural condition, without purging ſin out of his heart. So then that which maketh this condition ſo miſerable a condition it is this, that men while they are in love with this ſuppoſed happineſs, they loſe that which is their true happineſs, their *ſummum bonum*, and their chief felicity: Gods favourable countenance.

Nothing can content the ſoul but God, nothing can ſatisfie the heart but the Trinity, and while men remain in this condition without purging ſin out of their hearts, they are deprived of this felicity they are debarred of this happineſs. So then this condition of being out of the ſtate of grace, maketh men miſerable, becauſe thoſe that are out of the ſtate of grace and not truly regenerate cannot pleaſe God.

3 Doctrin. And ſo I paſs to the third thing the inference that the Apoſtle doth inferre, and the concluſion that he gathereth to ſet forth the miſery of thoſe that are in their natural condition, *They cannot pleaſe God.* The Apoſtles meaning when he ſaith, *thoſe that are in the fleſh cannot pleaſe God.* Is not, that it is all one whether they do good or whether they do evil, their vices and their virtues finde the like acceptance at Gods hands, their glorioueſt virtues are but glittering ſins, their beſt actions are abominable, they are in the fleſh

out

out of Chriſt, and whatſoever they do they cannot pleaſe God. Theſe are the exceptions that the Sectaries of theſe times make, not onely againſt the actions of thoſe who are meer natural men, unreconciled, unconverted, but againſt the actions of thoſe that are ſpiritual, and more truly engraffed into Chriſt then themſelves. And theſe Sectaries they do dilate and ſpread themſelves every where, and where there are feweſt of them there are two many of them. Yet for my part I am and ever ſhall be ſo charitable as to believe that there are among them, ſome ignorantly ſeduced Chriſtians, who deſire above all things to fear God and to ſerve him, and for the elects ſake that are among them, ſhall ſpeak unto them all as unto Saints, and unto brethren, and all that I ſhall at this time ſay is but this; If theſe men cannot be perſwaded to have a little more charity, it were to be wiſhed that they would be perſwa-

ded to have a little more humility: if ſaith *Iob, I waſh my ſelf with ſnow water, and make my hands never ſo clean: yet ſhalt thou plunge me in the ditch, and mine own clothes ſhall abhor me.* And the holy Father S. *Auguſtin* ſheweth how imperfect the actions of the beſt are, that none can be found innocent if God ſhould deal with them according to the rigour of his juſtice. *Væ laudabili vitæ hominum ſi remota miſerecordia diſcutias eam. Wo unto the moſt praiſe-worthy life of men, if God ſhall examine it without mercy.* And ſo *Arnobius, Væ nobis ſi quod debeamus exegerit vel quod debet rediderit. Wo unto us all if God ſhould exact of us what we owe or are indebted unto him*: or return unto us according to our deſerts. I beſeech you beloved brethren whoſoever you are, can you do any thing to pleaſe God? have you any righteouſneſs that is not ſtained? ſurvay your own beſt actions, & abhor your ſelves in duſt & aſhes, your moſt lovely virtues, your goodlieſt actions, they receive ſuch a tincture

9 Iob 30, 31 ver

Auguſt. confeſſ.

Arno. in Pſal.

tincture from the corrupt channel from whence they proceed, that you muſt needs ſee nothing but a menſtruous cloth, have you any thing to glory of before God? take heed leaſt he enter into judgement with you, you will find that all fleſh hath corrupted it ſelf before God, and that you have nothing but what others have imperfect goodneſs. But yet goodneſs it is Gods gift and the effect of our Saviours ſufferings, and though it be imperfect in all, in regard we are not ſubjects capable of perfect goodneſs, yet God as he wroketh it in all, ſo he loveth it, and is pleaſed with it in all that he worketh it. And whether he worketh it by reſtraining grace in thoſe that are in their natural condition, or by ſaving grace in thoſe that are in their ſpiritual condition, he is pleaſed with it, accepteth it, will reward it for Chriſts ſake. Some good works that are wrought by reſtraining grace, they are as lovely in the ſight of men, and

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as pleaſing in the ſight of God, as are thoſe that are wrought by ſaving grace. And God as he worketh, ſo he is pleaſed with, and accepteth of goodneſs in every body. It was Gods ſpeech to *Cain*, *if thou doeſt well ſhalt thou not be accepted?* He accepteth of every body when they do well, he will reward his own works and will be no mans debter for goodneſs. He hath rewarded you, he will reward you, he doth reward you, for works of piety, for deeds of charity, for any thing that is good. So then this is not the meaning of the words (howſoever ſome pleaſe to deſcant and paraphraſe upon them) that thoſe that are in the fleſh, their beſt actions are abominable, their goodneſs imperfect and they cannot pleaſe God: for ſo are the actions of the beſt Saints living and ſome actions that are wrought by reſtraining grace are as perfect as thoſe that are wrought by ſaving grace, though both of them are imperfect: and God is pleaſed

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to accept of imperfect goodneſs for Chriſts ſake and reward it. Onely herein is the difference: thoſe good deeds that proceed from reſtraining grace, they have the promiſe onely of a temporary reward, but thoſe good deeds that proceed from ſaving grace they entitle men to heaven and ſalvation. So then the meaning of the Apoſtles words, (as it may appear plainly to thoſe that are not minded wilfully to pervert the Scritures) is this: They that are unreconciled, unconverted, unrenewed in the ſpirit of their mindes, they cannot ſo pleaſe God, that he ſhould accept of their imperfect obedience and entitle them to heaven, and deliver them from hell. This then is the miſerable condition of all thoſe who have not felt the inward Covenant, the circumciſion of the heart, in whom reſtraining grace hath wrought onely a hatred of ſome few ſins, and a love of ſome few vertues, and the ſaving grace of Gods Spirit hath not inlightened

lightened the underſtanding with the knowledge of all ſins which by the ſearch of reaſon can be found to be ſins : nor reformed the will that there ſhould be a hatred of all ſins nor rectified the affections, that ſo this hatred of ſin ſhould increaſe more and more. But they do good by fits and by ſtarts, as they are taught by cuſtome and example of others, as they are induced unto it by Gods mercies and his judgements, or as it pleaſeth him ſometimes to work extraordinarily in their hearts by his word and the good motions of his Spirit. Such as theſe they are in the fleſh and cannot pleaſe God: that is they are out of Gods favour, the wrath of God abideth upon them; they have no hopes of heaven nor of happineſs after this life. And what more miſerable condition can there be then this ? It is a life no life, when Gods frowning and ireful countenance is toward men : When men have no aſſurance of heaven, no hopes

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in their death: their conſciences tell them that they have lived ſo, that they ſhall never ſee God nor enjoy the company nor preſence of the bleſſed Angels: *but ſhall have their portion in the lake that burneth with fire and brimſtone with the devil and his angels.* Sure the wrath of God for ſin it cauſeth men to pine and languiſh away in deſpair. *When thou with rebukes doeſt chaſten a man for ſin, thou cauſeſt his beauty to conſume away like a moth fretting a garment:* and who can ſtand when thou art angry ſaith the Pſalmiſt? If God pleaſe to hide away his face from his Saints from his ſervants, for a moment in a little wrath, nothing can afford them comfort. And when he teareth the wicked in his wrath for the multitude of their tranſgreſſions, (as ſome time his hand is heavy upon them here for their ſins) his wrath is a burden unſupportable. Let then their own experience of the heavineſs of Gods wrath when he afflicteth them for a ſhort

20 *Revel.* 10 ver.

39 *Pſal.* 11 ver.

76 *Pſal.* 7 ver.

54 *Iſaiah* 6 ver.

ſhort time for their ſins in his wrath, teach them what a miſerable condion it is to be ſuch men with whom God will be angry for ever. If ſo be then that God be pleaſed with mens good works, with their hearty ſighes and earneſt groans, their weeping and howling and their repentance for ſin: If God ſee theſe things, and be pleaſed with them: yet if he be not ſo pleaſed with them, that he ſhould accept of mens good works, of their repentance for ſin, that ſo they ſhould be delivered from his wrath, and have hopes of heaven and happineſs, what are they the better? And yet unleſs men be inwardly renewed in the ſpirit of their mindes, and have felt a change of the whole minde, of the whole man, they ſhall not be intitled to heaven, they ſhall not be delivered from hell. This then is the miſery of thoſe who remain unreconciled, unconverted, whoſe hearts are unchanged unaltered: they are liable to Gods curſe and eternal damnation.

nation. Heaven they have no part nor portion in it. Chriſtian Reader, whoſoever thou art, think now, think I ſay, (if it be poſſible for thee to conceive the greatneſs of this miſery) what a miſerable condition it is when men ſhall periſh everlaſtingly, and ſhall never ſee God, nor poſſeſs the joyes of the celeſtial Paradiſe. It were a thouſand times better for men that they had never been born, then that they ſhould live and die in this defiled condition, this polluted eſtate. The brute beaſts and juments are happier then they, for when they die, their miſeries are ended: but there are unſpeakable miſeries everlaſting ſorrows appointed to ſuch after death. What creatures are there ſo loathſome but men might wiſh to be them and be happy in the change unleſs they be changed inwardly, and renewed in the ſpirit of their mindes. All other creatures their miſeries they end in death, but theirs will but then begin. Thoſe that believe not

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as it is in S. *Iohns* goſpel, are condemned already: and when death cometh how frightful will the preſence of the angry judge be? and when the great day of his wrath is come they will creep into the holes and cliffes of the rocks, *and ſay to the mountains fall on us, and to the hils cover us.* God is pleaſed with mens good works, and there is none of them forgotten before him. When men repent of there ſins he ſeeth their repentance, and he can, he will lighten his hand of them. God is pleaſed with goodneſs in every body, and there is no mans repentance that ſhall be in vain and to no purpoſe. But unleſs mens repentance be true and unfeined, unleſs their ſorrow for ſin increaſe every day more and more, and there be a ſetled purpoſe to weed all ſins out of their hearts, they have no hopes to enjoy heaven to eſcape hell. I beſeech you therefore Chriſtian men and women whoſoever ye be that read this: as you look to ſtand in the day of our Lord

Lord Jeſus, when he ſhall come in flames of fire to render vengeance to them that know him not, and to them that obey not the Goſpel of Chriſt: ſeek unto God and deſire of him that he would ſanctifie you throughout, and ſeaſon your hearts with grace, that ſo your ſouls and bodies may be ſafe in the day of our Lord Jeſus. Never reſt till you finde in your hearts a general hatred of ſin, and a general love of goodneſs and a conſtant progreſs in this general hatred of ſin and love of goodneſs, which may intitle you to heaven, and deliver you from hell. If God ſhould hear you at every call, and when you are overborn with grief, upon your repentance for two or three ſins to which your hearts are exceedingly prone (which you ſuſpect to be the cauſe of your miſery) deliver you from evil that it ſhould not vex you. If upon your performance of two or three good works, and your charity and humility in the performance of them,

he ſhould load you with his earthly favours and his temporal bleſſings, (as he will be no mans debter for goodneſs ſo he will reward his own gifts in every body) yet if he be not ſo pleaſed with your good works, as to accept of them and reward them with heaven and happineſs hereafter, what have you gained? how
18 *Matth.* 26 ver. are you advantaged? *what will it profit a man to win the whole world, and to loſe his own ſoul? or what ſhall a man give in exchange for his ſoul?* If God ſhould give you all that the world can afford, heap upon you his earthly favours, and his temporal bleſſings; if your conſcience upon your death-bed ſhould tell you that you are unreconciled, unconverted, that you have received the reward of your good deeds here, and God ſhould anſwer you when you cry for mercy
16 *Luke* 24 ver. as *Abraham* did *Dives* and ſay ſon, remember that thou in thy life time receiveſt thy good things, and likewiſe *Lazarus* evil things, and therefore

fore ſeeing in your life time you receiued the reward of your good deeds, therefore there are torments everlaſting appointed for you, and joyes unſpeakable appointed for others. Sure now (when you lay in this caſe) if God would hear you and grant that you might begin your life again, you would chooſe with *Moſes* to ſuffer affliction with the children of God, rather then to enjoy the pleaſures of ſin for a ſeaſon: And the conceit that Gods over liberal rewarding you with his temporal mercies for your good deeds here, had excluded you from all hopes that he would reward you with his everlaſting mercies hereafter, would peirce your hearts with a thouſand ſorrowes: labour then ſo to pleaſe God, that whatſoever reward you receive for your good deeds here, you may have aſſurance that he will not forget your patience and your labour of love hereafter. To die in Gods diſpleaſure it is a miſery above all the miſe-

ries than can be conceived and imagined: and if you cannot ſo pleaſe God, that he ſhould intitle you to heaven and deliver you from hell when you die: though you have all that the earth can afford you while you live, you will be never the better. And ſo ye ſee the greatneſs of their miſery that are in the fleſh, they cannot ſo pleaſe God as to have hopes of heaven and happineſs.

## *The concluſion.*

Having run over this Text of Scripture and having at large deſcribed the *Natural condition of being in the fleſh*; I ſhall ſhut up all with a charitable concluſion to all you whoſoever you are that ſhall read what is here written. The natural condition of being in the fleſh, it hath been deſcribed unto you, and it hath been likewiſe made plain unto you that ſome there be that are in the fleſh, yea a great many, multitudes there

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are that live and lie in this ſinful condition, and few there be (God knoweth) who have their conſciences purged from dead works to ſerve the living Lord, who have felt the powerful and effectual operation of Gods Spirit in their hearts, and excepting onely this little flock, this few of Chriſts ſheep, the number, the multitude, the whole world lieth in wickedneſs; walloweth and tumbleth in this ſinful condition, in this polluted eſtate, they are dead in ſin, dead for ſin, condemned already as the Scripture ſpeaketh, and if they live and die in this ſinful condition, hell fire it ſhall be their portion, and they cannot ſo pleaſe God here that they ſhould have hopes of heaven and happineſs hereafter. But yet, though there be milions and multitudes that are unreconciled, unconverted, who live and lie in ſin without remorſe: yet we can know but few, yea we cannot know any of whom we may ſay theſe are unconverted, in the

9 *Heb.* 14 ver.

12 *Luke* 32 ver.

2 *Epheſ.* 2 ver. 8 *Matth.* 22 ver. 3 *John* 18 ver.

ſtate of condemnation, you may know concerning your ſelves whether you be in Chriſt, or whether you be in the fleſh. *Examine your ſelves, proue your own ſelves, know ye not your own ſelves how that Ieſus Chriſt is in you expcept ye bee reprobates?* ye may know concerning your ſelves whether ye be reconciled unto God, and he be become a graciousfather unto you in Chriſt Jeſus: is your hatred of ſin general? your love of goodneſs univerſal? do you increaſe and grow every day more and more in grace and goodneſs? in your hatred and oppoſition of ſin? Have you a care of the inward man as well as of the outward? and do you look more to the heart then to the outward actions, is not there ſome ſecret darling boſome and beloved ſin upon which your heart is ſet, which you defend and maintain, againſt all that Gods Miniſters can ſay againſt it, and will not be convinced in conſcience of it, or acknowledge it to be a ſin? do you not call your pride decency? your luſt

2 Cor. 13 c 5 ver.

love?

love? your drunkenneſs goodfellowſhip? your malice zeal? your covetouſneſs thrift? Or is there not ſome ſecret ſin like *Herod* his inceſt, which you defend to be lawful? ye may know concerning your ſelves, in what terms you ſtand with God, whether you be in Chriſt or whether you be in the fleſh: unleſs ye be ignorant perſons and know not what the deſires of the fleſh mean. But yet though it be an eaſie matter to know this concerning your ſelves, yet it is the hardeſt matter of a thouſand to know this concerning others, whether they be in the faith or no. Reſtraining grace it may work as perfect a hatred of ſome ſins, and as perfect a love of ſome graces and virtues as ſaving grace. They who outwardly appear very wicked men, they may hate ſome vices with as perfect a hatred as it is poſſible for men to do, who carry about them a body of fleſh: and love ſome virtues with as perfect a love, as it is poſſible for men to do who live ſince the fall of *Adam*,

yea reſtraining grace may work ſuch a reformation of the outward man and of the inward man too that there may not be many ſins in the heart unpurged out. We read of *Herod* how he reformed himſelf in many things at *Iohns* preaching, and he had not many ſins with which he was greatly in love beſide his inceſt. And *Iehu* beſide his ſtate policy he had not many ſins upon which his heart was ſet. And whether it be conſtraint of laws reſtraint of ſhame, cuſtome and example of others that teacheth men to do well, whether God work by his mercies or by his judgements, by his word or by the good motions of his Spirit, by fits and by ſtarts extraordinarily. Or whether there be a conſtant and a continued work of the ſpirit: whether there be a general hatred of ſin, whether mens obedience to Gods laws and commandments be total or partial: Whether there be many ſins reigning in men or one darling ſin upon which their heart is ſet

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unpurgedout: Theſe are ſecrets known onely to God who ſearcheth the heart and trieth the reins. This men muſt ſee (unleſs they will ſhut their eyes againſt a known truth) that there is in all men living a hatred of ſome vices, and a love of ſome virtues, and though it be reſtraining grace that worketh in the moſt, yet for ought we know or ought to judge, it is ſaving grace that worketh in all. And that there ſhould be in a Chriſtian Common-wealth this diſtinction of the godly and the wicked, for my part I ſee no reaſon for it: Charity thinketh no evil, but is eaſily perſwaded to believe that all the congregation of the Lord is holy. This is a certain truth we cannot certainly know, and ought not peremtorily to judge of any men or company of men, that they are in the whole tenour of their lives wicked men or profane perſons; or that they are in the whole tenour of their lives hypocrits or falſe chriſtians. But if men

may

may probably conjecture of a great many that they are ſinners or hypocrits, know them by their fruits becauſe it outwardly appeareth to the world that many ſins reign in them. What uſe ſhould they make of their knowledge? Let them abſtain from their company and not partake with them in their ſins, If neceſſity or ſome occaſion of buſineſs force them into their company, let them ſoberly admoniſh them of their faults that they may amend, let them reprove and rebuke them ſharply if they doe not amend: let them informe againſt them that they may be reformed if their ſins be capital or ſcandalous, puniſhable by the laws of the land: let them mourn in ſecret becauſe they do pray in private that they may not continually diſhonour God by their unlawful deeds their open profanes and their ſecret hypocriſie theſe things are good and acceptable in the ſight of God, If beſide theſe you can think of any lawful means to

reduce

reduce men from their ſins, their open profaneſs and their ſecret hypocriſie on God his name uſe it. But as for all ſlandring and traducing men for ſin, all caſting out their names and evil all raſh cenſuring of their preſent condition; all uncharitable and unchriſtian judging of their future as final condition, let not theſe things be once named among you as becometh ſaints. For my part I know no man ſo flagitiouſly ſinful that I dare determine of him that he is in the ſtate of condemnation, though I ſee him in the acts of impiety, for I know there is a ſalve for this ſore, his repentant tears. And if I ſay that ſuch a one is a ſaint in the ſtate of grace, and hath right to the kingdome of heaven when he doth well I ſay no more then charity bindeth me to ſpeak, when I ſee a man that is ſuſpected to have ſinned the ſin againſt the holy Ghoſt. I may peradventure think that there is ſmall hopes of remiſſion for ſuch a

one

one, becauſe he cannot repent; yet I ſhall be ſparing to terme ſuch an one a reprobate when I ſee him ſin and ſhall be bold to ſay he is a ſaint when he doth well. Be charitable, and judge of no mans final condition: ye cannot certainly know and therefore ought not to ſay of any man lining though they be never ſo hainouſly ſinful that thy are in the ſtate of condemnation. And yet ſtill there are a number, a multitude, the whole world lieth in wickedneſs, wallowеth and tumbleth in this ſinful condition, in this polluted eſtate, their conſcience is defiled their heart is corrupt, ſet upon ſin, they have no ſence nor feeling of their ſins, they are touched with no remorſe for them they will not weed them out of their hearts, and though others may not, and we dare not judge them any otherwiſe then as God judgeth them: yet unleſs they will judge and condemne them ſelves and endeavour to purge, ſin out of their hearts we muſt leave

leave them where we found them in the fleſh, inſuch a condition wherein they cannot pleaſe God, nor have right to the kingdome of heaven but are liable to God his curſe and eternal damnation: for ſo they ſee the ſcripture ſpeaketh ſo then they that are in the fleſh cannot pleaſe God. But I ſhall rather pray for ſuch as are in the fleſh, *that God would grant them according to the riches if his glory to be ſtrengthned with might by his ſpirit according to the inner man, that Chriſt may dwell in their hearts by faith, that they being rooted and grounded in love may be able to comprehend with all ſaints what is the breadth. And length, and depth and height : and know the love of Chriſt which paſſeth knowledg that they may be filled with the fulneſs of God*, and have right *to an inheritance incorruptible, immortal, undefiled, not fading away, reſerved in the heavens for them.* Amen.

3 *Epheſ.* 16,17,18, 19 ver.

1 *et.* 1 c. 4 ver.

FINIS.